

ROSICRUCIAN DIGEST

AUGUST, 1952 • 30c per copy

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A journey into the
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The challenge
of radiant energy.



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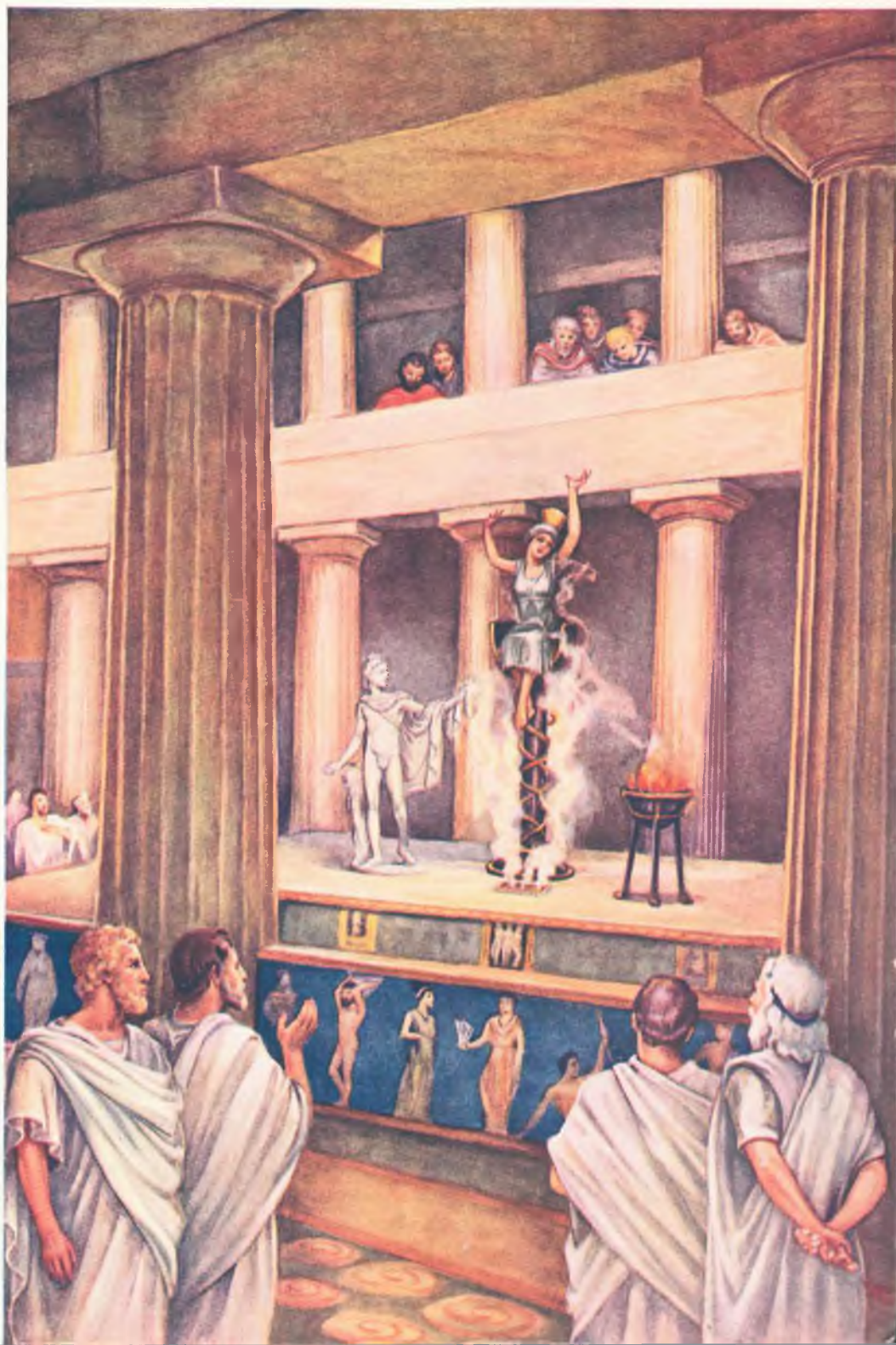
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(Each month this page is devoted to the exhibition of student supplies.)



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(Photo by AMORC of Indonesia)

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IGNORANCE IS BLISS —But Often Fatal

YOU may not know the future — but you are making it hourly. Do your ideas flow less frequently? Are the tasks you once easily mastered now annoying you? Each day that you let your capabilities diminish you are building trouble — for an *eventual tomorrow*. With each passing year, the vigor and vitality of your youth with its exuberance passes — but nature compensates for this loss with matured mental powers. **DO YOU KNOW WHAT THEY ARE?** Is the exercising of *good judgment* a guess with you, or the use of a known psychological process? Are you able to draw upon your innate intuitive faculties — to visualize your needs clearly and *bring them about*? Don't slip into the confusion and dejection that thousands past forty are facing.

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An ancient sage once wrote: "O man, fearfully and wonderfully art thou made. Something is added to thee unlike to what thou seest. Behold, what is it?" For centuries the Rosicrucians, *not a religious organization*, but a world-wide philosophical fraternity, have been teaching men and women everywhere just what *this something* of man's nature truly is. They have brought happiness to those who were wealthy only in worldly goods — they have made possible *accomplishment and attainment* for those who, having passed their youth, were destined to a drab existence. If you still possess the desire to obtain the utmost from life — if you are sincere in wishing to develop and use to the fullest your faculties as a matured human, then write today for a **FREE** copy of *The Mastery of Life*. It tells what the Rosicrucians can do for you. Address: Scribe S. P. C.

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San Jose, California, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXX

AUGUST, 1952

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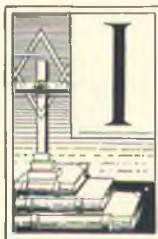
EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

THINGS TO LIVE FOR

By THE EMPEROR



It is one thing to live; it is still another to have something to live for. Instinctively we fight to live, as does the simplest living creature. With intelligent beings, however, living is more than the preservation of the physical entity. It does not compliment human intelligence to be but an animate, conscious being. Life, in the biological sense, is *action*. It is dynamic. A healthy human, a normal person, generates physical and mental energy which must be dissipated in some way. The function of this kinetic energy results in the production of some kind of work. Physically, it may result in the locomotion of the body or the acquisition of food, or in those other things or conditions necessary to sensual gratification.

The mind and self also have their objectives, their ends to be reached. An intelligent mind displays mental energy; a passive state is abhorred by it. The objective consciousness is continually alert to all impressions from its environment. As a result, the intelligent individual is observing, analytical, inquiring. If his consciousness cannot be focussed upon something that will occupy it, there is mental unrest producing irritability and annoyance. If it is a torture to deny the body activity and to restrain its functions, likewise the mind is tortured that is confined or inhibited by having no outlet.

The mind gains its satisfaction through the attainment of ideals. Some state or thing conceived as essential to intellectual satisfaction is a mental desire. Such desires have as much efficacy

as physical ones. Unless the mind is able to realize its desires in part, at least, there is that irritation that psychologically constitutes unhappiness in the life of the individual. It is such drives as these underlying human nature which have advanced mankind. That self-assertion may at times be misdirected does not detract from its importance to human progress.

The self, meaning the aggregate of the human personality, physically, mentally, and morally, has its objectives. Also, it cannot remain static without causing inharmony and various distractions to the entire personality. The intellect interprets as *ideals* the ends to which the self aspires. The drive of the self is in the form of emotional and psychic impulses which have their origin in the depths of the subconscious. They are the consequence of the "memory of the cells" and the mutations of the genes carried forward as life's adjustment to innumerable generations. These urges of the self are likewise the response of consciousness and of the life force itself to the universal forces of which they are a part. They are like a faint echo, not quite distinct, though haunting enough to penetrate and to influence the shaping of our thoughts. These impulses constitute the *moral will*. They cause us to adapt behavior to them, to so direct our lives, physically and mentally, as to satisfy the ego. Our philosophy of life, whether or not it is expressed by us in words, is, nevertheless, manifest in our actions. Our actions and ideals conform to these dictates of self.

The things we live for must be *intimate*. They must have their origin in the elements of our own nature; other-

wise, life becomes foreign to us and a void. To pursue the customs and the conventions of society, or the practices of others, as in "keeping up with the Joneses," provides only a transient and shallow pleasure if it actually does not correspond to those ideals which are related to the elements of our own personality. It is immaterial whether others agree with your pursuit in life. It is important that it represents the worth of life to you. What you make your end in life should consume the activity of your body and mind, and gratify the elements of self. *Life is to do.* The animate being must achieve or it has failed. Biologically, to produce one's kind is a form of fulfilment of life. However, that leaves the mind and the self unattained. It is necessary that we constantly be aware of our own triune nature. A sensual end in life, the providing of only physical pleasures at the expense of not awakening talent and cultivating the mind, is to limit the possibilities of a fuller life.

Personality Appraisals

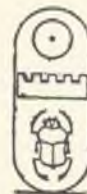
Self-appraisal is vitally necessary to make life worth while. Ask yourself: why do you want to live? The answer may be shocking to you. In fact, you might find it difficult to give an answer to that question. When you think of life as a means toward an end, what represents that end *to you*? As an activity in which life may be engaged, what would bring you the greatest happiness? It may be nothing that you have yet known, but which you eventually hope to realize. Next, ask yourself, does "what you seek" lie within your potentiality? Have you the physique, the health, the intelligence, the *will*, to attain it? Further, is it a thing, or a state or condition for which you are striving? If it is a thing, is the pleasure to be derived from it just in realizing that you *have it*, as the love of a possession? Something which provides a satisfaction only in knowing that it has been acquired is evanescent. It is momentary. The pleasure subsides and one is forced to pursue some other, often illusive object.

If things or particulars are to be sought, they must be only as instruments for creating a more permanent pleasure within those who seek them.

A thing whose means of providing pleasure is limited to its own properties, or qualities, soon loses its appeal. We soon learn that pleasures cannot be a single kind of stimulus—they must vary or their monotony becomes irksome. Therefore, the particular which is sought must be the means of engendering a chain of satisfactions within us, or its appeal is short-lived. The same psychological and philosophical principles apply to ends in life which are related to single events or happenings. These must not be momentary in their effects, but causes of future gratification as well.

The end one seeks in life must often be adjusted to changing circumstances, or it fails to fulfill its purpose. The meanings of life to youth, to one in middle-age, or to the aged, are often quite different. This is especially so if the objectives are associated with physical pleasures. The intense energy of a healthy youth requires a physical outlet, as in sports, and that which may externally become the focus of his faculties. As yet, the youth has too little experience from which to form fundamental ideals which may become an internal stimulus. Thus, both the body and mind literally change frequently from one activity to another; this consumes the vital energy, relieves tension, and provides pleasure. To make the ends of youth those of the middle-aged persons, as well, only causes later disappointment in life. In later years, one has not the abundance of energy to be discharged either in physical activity or in alternating concentration upon innumerable things. Such effort thus brings the middle-aged person dissatisfaction rather than happiness.

Though youth may find greater satisfaction in sports and in ever-changing external experiences, the intelligent youth will also seek to determine what constitutes a secondary interest in that period of his life. Such a secondary interest may well be mental pleasures that command the reason and stimulate the imagination, and which require thought and skill. The development of intellectual hobbies or those exacting skill should be encouraged. Let the youth think—as he well may—that one of the important things to live for is sports and the pursuit of external ap-



peals. Such activity is the essential quality of the period of his life. Have him, however, recognize within himself certain other predispositions of his mind—that is, mental inclinations and talents. These should be encouraged whenever possible. In this way he comes to realize that they can provide pleasure even though they may seem subordinate to those interests more closely related to the current period of his life. This results, then, in a natural adjustment to life at the time when the paramount pursuits of youth no longer satisfy. Many men and women, when *their youth is spent, cling pathetically to ends in life which they are no longer capable of furthering or realizing.* As a consequence, life loses its enjoyment as well as its meaning to them. If they had cultivated secondary desires in their youth, these would come to the fore as a new ideal to be attained and with new gratifications.

Privileges of Choice

Be not concerned with the habitual goals that people are inclined to set for themselves or that seem the customary or even the ethical thing to do. Decide, yourself, upon something that is to you the fulfillment of life. However, do not waste yourself. Do not spend your possibility for happiness cheaply. Make the end you seek an expansive one, that is, one that will grow with you rather than diminish with the passing years. Further, realize that not only do things change, but *so do you.* Think beyond the moment. Would you, or could you, derive the same happiness twenty or thirty years hence from those things that now seem to provide it? Select a channel for happiness in life that can be developed with the years and be an unending source of satisfaction.

What are some of those things for which we live? We can only suggest them in the broadest sense. The particulars within each classification the individual must select, based upon his personal inclinations. The fine arts are one of these classifications. To paint, to draw, to play a musical instrument or to sing, may provide continuous pleasures for one whose sensibilities or talents are in that direction. Unless one is advised by an authority that he

is especially proficient, he should not seek to make a livelihood from one of the arts. The labor of long practice would detract from the pleasure derived in the pursuit. One must exhibit exceptional qualifications and an intense desire to pursue one of the arts and to train for perfection in it and, at the same time, to continue to enjoy it. If, for example, music provides you with the greatest emotional satisfaction, then let all other interests be directed solely toward the necessities and the obligations of life. Let music be *that for which you live.*

The same may be said for those who find they have a deep love of knowledge, a craving that is gratified only in reading good literature, or in the study of some science. Again, if your love is centered in creative achievement, whether effected by mind or hand, make that your end in life. Invent, build, experiment, or write. If you love people and find fascination in the achievements of man, as in history, exploration and travel, then make that your end. All of these can and will provide continuous happiness because they unfold in proportion to the time and the effort which you put forth.

Does all of this seem a selfish pursuit? Is it making life serve us just as individuals? Only those things as ends in life which are material, gratifying sensual desires exclusively, may be termed selfish. One whose objective is that of music, art, literature, travel, science, or any creative pursuit, such as experimentation, writing, and the like, cannot be considered selfish. What he does, what he learns and creates, not only affords pleasure to him but it adds to a source from which others may derive happiness. For analogy, the person who pursues the creative hobby of photography not only cultivates his own aesthetic sense by which he experiences symmetry in form and harmony in color, but he projects his interests to others who are in sympathy with it. His *self*, too, finds a satisfaction in the recognition given his achievements and the obvious pleasures that others find in them.

A life without things to live for is like a vessel without a rudder. Its course is being continually changed by the conditions to which it is exposed.

"OPEN MINDS" - - - By Ben Finger, Jr.

"FRESH STARTING POINTS"

Locke

WROTE THE PHILOSOPHICAL BIBLE OF THE DEISTS, HIS "ESSAY ON THE HUMAN UNDERSTANDING." HE DEPLORED THE TENDENCY TO RECEIVE OPINIONS UNEXAMINED.

"IT IS PLAIN, IN THE GREAT... CONTRARIETY OF OPINION... AMONGST THESE SEVERAL PARTIES, THAT THERE IS MUCH FALSEHOOD... IN MOST OF THEM."

Evolution
WAS
SUGGESTED
BY
DESCARTES

AND HE STRESSED THE IDEA OF PROGRESS THROUGH EDUCATION IN HIS "PROJECT OF A UNIVERSAL SCIENCE TO ELEVATE OUR NATURE."

SPINOZA

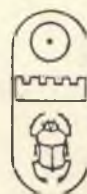
WAS A MONISTIC THINKER, KNOWING MAN AS PART OF UNIVERSAL NATURE. HE SAID OF EDUCATION: "NO MAN CAN BETTER DISPLAY THE POWER OF HIS SKILL AND DISPOSITION THAN IN SO TRAINING MEN THAT THEY COME AT LAST TO LIVE UNDER THE DOMINION OF THEIR OWN UNDERSTANDING."

Hobbes

the pioneer
POLITICAL
THINKER HELD THAT
THE KING RULED BY A
SOCIAL CONTRACT RATHER THAN
BY DIVINE RIGHT. THE PEOPLE ARE THE REAL
SOURCE OF POWER!

Consciousness is a state which an organism undergoes as the result of stimuli acting upon it. It may be likened to the motion of an object, that is, a form of change through which the object passes as the result of forces acting upon it. Therefore, consciousness is neither a tangible nor an intangible substance.

—VALIDIVAR





Basic Structure of Matter

By ROBERT S. SPENCER, M. Sc., F. R. C.
(Member, Rosicrucian International Research Council)



THE ultimate constitution of matter has fascinated thinkers for many centuries. Suppose that a piece of clay is cut into smaller and yet smaller pieces, what will be the end result of this process repeated many times? The experience of our senses tells us that each little piece will still be clay, but this answer has never been very satisfying. Our finite intellects rebel at the thought of any process continuing indefinitely. It is not surprising, therefore, to learn that the idea of matter being composed of tiny, indivisible entities is a very ancient one. One of the earliest to express this concept was Democritus (around 400 B.C.), who wrote: "Atoms are infinite in number and infinitely varied in form. The varieties of all things depend upon the varieties of their atoms in number, size, and aggregation."

Little was done to develop this notion further until centuries later, when Dalton laid the foundation for our modern ideas about the structure of matter. He found that atoms are not "infinitely varied in form" but consist of a limited number of species, and he did much to work out the laws by which atoms combine to form the many, many different types of matter which we observe. The smallest unit into which a certain type of matter (such as salt, for example) may be subdivided, and still be recognizable as that type of matter, is what we now call a "molecule." Molecules

may be combinations of only a few atoms or may consist of many thousands of atoms.

It is now known, however, that atoms are not the fundamental building blocks of matter; they can be further divided into still smaller units. These smaller units, which are sometimes called *fundamental particles*, are of several different kinds. Most of the following discussion will have to do with these fundamental particles, the ways in which they form atoms, their behavior, and what is believed to be known about their ultimate nature.

The various fundamental particles may be classified conveniently by about two of their important properties: the mass (or weight) of the particle, and its electrical charge (or polarity). The polarity may be one of three kinds: positive, negative, or neutral (no electrical charge). The masses of the particles vary over a broad range, but they are all so small that it is almost pointless to consider them in terms of pounds or ounces. Instead, we shall take one of the types of particles, the electron, as a standard and say that its mass has a value of one. Then we can express the mass of any other particle as a number which tells us its relationship to the mass of an electron.

Building the Atom

The fundamental particles can be divided into two groups on another basis. Three of the types of particles are fairly permanent under ordinary conditions and are the major building blocks

for atoms. The rest of them exist only under rather special circumstances and are very short-lived. We shall begin with the first group, which consists of electrons, protons, and neutrons.

The electron is a particle having a mass of 1 (on the arbitrary scale which we have set up) and a negative polarity or charge. It has been known for many years as the fundamental unit of which electricity is composed. The proton has a mass 1837 times the mass of the electron and has a positive charge. The neutron has a mass of 1839 and no charge at all (neutral polarity). These three particles exist throughout matter in tremendous numbers and are ordinarily quite permanent. However, they may be created, destroyed, or transformed under certain conditions.

An atom is made up of these particles in the following way: In the central part of the atom is a group of protons and neutrons, very closely packed together, which is called the nucleus. It is very dense and is positively charged. In the space about the nucleus there are a number of electrons, always as many electrons as there are protons in the nucleus. These electrons are continually moving and are kept from flying out of the atom by the attraction between the positive polarity of the nucleus and the negative polarity of the electrons (unlike polarities attract each other).

The difference between atoms of iron, sulfur, and lead (for example) is in the variations of numbers of protons, neutrons, and electrons which make up these atoms. The weight of an atom is determined mainly by the number of protons and neutrons in the nucleus, and the way the atom will combine with other atoms to form molecules is determined by the number of electrons in the space around the nucleus. Thus, if we hold a piece of gold in our hand and say that it is heavy, we are talking about the nuclei of the gold atoms; when we say, further, that it is yellow in color, easily worked into jewelry, and resistant to many acids, we are then talking about the electrons in the gold atoms.

Creation, Destruction, Transformation

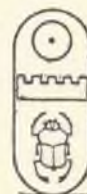
The short-lived fundamental particles are of a number of types and exist

in much fewer numbers than the ones we have just been considering. They all have been discovered in recent years, and it is very probable that science will find even more in the next few years. They do not seem to have a part in the building of atoms but could be thought of as milestones glimpsed briefly during the journey by which particles are created, destroyed, or transformed. The most mysterious of these particles is known as the "neutrino." It is believed to have a mass about $1/40$ that of an electron, and has no charge. Scientists have never been able to observe this particle in any direct fashion, but believe that it exists because that is the only way in which they can explain many of the things which they do observe.

Another particle, which is not so speculative, is the positron. Its mass is the same as that of the electron but it has a positive polarity. The rest of the short-lived fundamental particles are all called *mesons*, but eight different types of mesons are now known, and there may be more. Mesons may have masses of four different values, ranging from 215 to 2000, and may have positive, negative, or neutral polarities. They are produced occasionally from the collision of cosmic rays with matter and have also been produced artificially in laboratories.

It has been mentioned that particles may be transformed. For example, under certain conditions a neutron will split up, giving a proton and an electron. This raises the question of whether the neutron is really a fundamental particle or is made up of a proton and an electron in some sort of combination. However, it is also known that a proton will sometimes split into a neutron and a positron. This is even more confusing when we remember that a neutron has a greater mass than a proton, so that matter has actually been created in this latter process. To better understand how this can happen, we must now consider what is known about the ultimate nature of fundamental particles.

It has been known for some time that the mass of a bit of matter is not constant under all conditions but increases as the speed of motion of the



matter increases. This is almost impossible to measure in the case of any sizeable amount of matter, because high enough speeds cannot be achieved. Some experiments with electrons have shown this up very strikingly, however. With such small particles, speeds as high as 150,000 miles per second have been reached. At such unbelievably high speeds, the electron has a mass more than twice its mass at low speeds. Where does this extra matter come from? The answer is, from the energy which was put into the particle to make it move so rapidly. For it is now known that mass and energy are equivalent, mass can be transformed into energy and mass can be created from energy. This is the source of atomic power, with which we are becoming increasingly familiar; a very small portion of the mass of a certain type of matter is transformed into a tremendous amount of energy.

What Next?

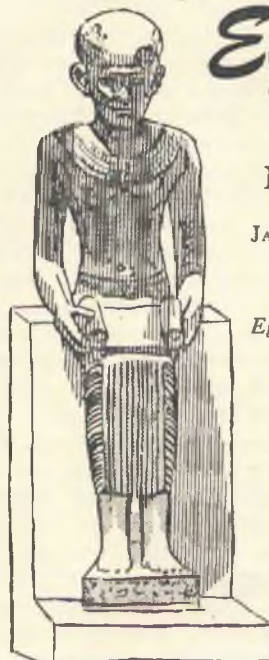
We have now come to the primal substance of the modern alchemist—vibratory energy. This manifests to us in two ways: As radiant energy (such as light, heat, radio waves, X rays, etc.) and as matter. Since both matter and radiant energy are two aspects of the same fundamental energy, it no longer surprises us to discover that each may be transformed into the other. The basic laws governing these transformations have to do with the amount of energy present in a particle of matter or in a fundamental unit of radiant energy (known as the "photon"). In matter, the amount of energy is measured by the mass; in radiant energy, by the frequency (vibrations per second). Actually, these are interchangeable, so that one could describe the various manifestations of matter and radiant energy entirely in terms of vibrations per second.

The rate of vibrations corresponding to the mass of an electron is a very large number, being in the neighborhood of 1 followed by 20 zeros. This falls into that part of the radiant energy spectrum known as gamma radiation. It has been found that gamma rays of sufficiently high vibratory rates can be

(Continued on next page)

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August
1952*

It Began In Egypt



MEDICINE

By
JAMES C. FRENCH,
M. A., F. R. C.
Curator,
Rosicrucian
Egyptian Museum

EGYPT must be considered the pioneer in the science of medicine. Unquestionably, the principles as taught and practiced by Egyptians constitute the foundation of the modern art of medicine.

The Egyptian doctors were famous all over the ancient world. The royalty of all nations were treated by them if their skill was at all available.

The doctors received their remuneration from public funds, and evidently there was a department of Public Health—also, a medical association at which methods of treatments were developed. Their knowledge of therapeutics, surgery, anatomy, physiology, and medicine was called *the secrets of the physician*.

The Egyptian physician was known to have accurate knowledge of anatomy, the location and functions of the heart, stomach, intestines, and other organs. He could treat fractures successfully. Knowledge of the circulation of the blood is indicated in the *Ebers papyrus* by the statement, "The heart is the center and its vessels lead to all its members."

The medical prescriptions were written out amazingly like ours, and supported by knowledge of the countless herbs, as draughts, fomentations, ointments, and liniments suitable as applications for the disease under treatment.

Mineral drugs were used, among them one that cannot be identified today. It produced anesthesia so as to make operations possible without suffering.

In the Rosicrucian Egyptian Museum may be seen a rare bronze figure of Imhotep, famous physician to King Zoser of the Third Dynasty. For his remarkable service to the ancient Egyptians, he was deified as "The God of Medicine."

transformed into a pair of particles—one electron and one positron. Similarly, when an electron and a positron combine, matter is destroyed and gamma rays emerge.

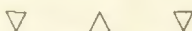
Now for an interesting speculation. May there not be energy sources, other than those usually employed in laboratories, capable of producing radiant energy of sufficiently high vibratory rate to create electrons? The discussion by Bibbero (*Proceedings of the Institute of Radio Engineers*, March, 1951, Page 290) of the possible mechanism of telepathic communication has some bearing on this question. His figures would seem to indicate that, if telepathic communication involves radiant energy of the types with which we are familiar, the vibratory rates must be very high and, indeed, do overlap the gamma ray region of the spectrum. This is consistent with the Rosicrucian scale of vibration rates, which assigns psychic projections to the same general region as gamma rays.

If some portion of man's mental energies does indeed have such high vibratory rates, then it is conceivable that electrons could be created from such energies. It is possible of course, as Bibbero also points out, that mental energies are of quite a different character than the familiar types of radiant energy. One might then expect that

particles created from mental energy would differ from ordinary matter, in some aspects of their properties and behavior.

The modern scientist pictures the physical universe as a complex and diverse structure built up from electromagnetic energy manifesting in two forms—matter and radiation. At the base of this structure is the law of the conservation of energy, which states that energy cannot be created or destroyed, only transformed.

This picture has been very successful as a basis for understanding many of the facts which science has discovered, but there are still a few disturbing features. For example, during some of the transformations of fundamental particles of matter a certain amount of energy disappears and cannot be accounted for; in other cases, it is observed that energy appears during the transformation. In order to reconcile these facts with the law of the conservation of energy the scientist has been forced to invent a new hypothetical particle (the neutrino). And despite many efforts, he has never succeeded in observing this supposed particle. Facts such as this, together with information now available on parapsychical phenomena, lead one to wonder if perhaps energy may not manifest in forms other than matter and radiation.



PITTSBURGH ANNUAL RALLY

All active Rosicrucians are cordially invited to the Pittsburgh Fifth Annual Rally, August 29, 30, and 31.

Featured in the program will be many new effects on the electronic color organ, and topics such as, The Cosmic of Creation, The Cosmic and the Atom, Miracles of Nature, Vibratory Evolution of Man, and Raising your Vibrations. There will be convocations, experiments, demonstrations, and the third and seventh Degree initiations, as well as a full evening of entertainment with lots of fun and good fellowship.

For hotel reservations and further information write: Eldon Nichols, Chairman, 317 Arch Street, Greensburg, Pennsylvania.

DON'T FORGET ABOUT THE BIG SKY SHOW AND SCIENTIFIC EXHIBIT AT THE PLANETARIUM.





Transformation

By RODMAN R. CLAYSON, Grand Master

Every person finds the happiness which is possible for him to attain in the act of living according to his reflection and temperate nature.—ARISTOTLE



PROBABLY everyone at some time in his life has wished that he were someone else, that he didn't have to do a certain thing, or that he were better prepared to approach a certain undertaking. This at times may be only wishful thinking, or it may become an approach to self-analysis. To hold a self-examination, from time to time, is good for everyone. Thus, one may recognize his abilities as well as his inefficiencies and weaknesses. Much good will come from such analysis. Oftentimes, conclusions come which bring about personal reform.

Before endeavoring to bring about a transformation, however, we should try to foresee the consequences, and draw our conclusions from what we see. We will immediately be conscious of the necessity to renounce some of our habits and thought patterns. We must refrain from doing those things which will deter us from carrying out our objective, or from attaining our ideal.

We all know that idealism discourages selfishness. To achieve an ideal we must not be hampered by old personal practices. It may require the seeking of a new atmosphere, new environment, new interests, and new acquaintances. When bringing about the transformation one must be fully conscious of the obstacles in his path, and be resolute in either ignoring or surmounting them. Every effort made to

achieve the ideal will enrich the personality.

The task of perfecting oneself should be a fascinating endeavor. One should begin without delay, and give no thought to the length of time it may require to achieve the ideal. Think of the days and weeks required for the master-painter to execute his masterpiece. Think of the years required for an inventor to have his engine perfected, patented, manufactured, and used.

Hundreds of people, no more gifted than we are, have succeeded in bringing about the transmutation. In fact, we know of thousands of seemingly inadequately-gifted people who have with intelligent application succeeded in strengthening their personality traits and the sharpness of their faculties by diligence and orderly methods.

The change is effected by creating more refined habits than those which we intend to replace. Mental habits which cause us to do or say uncomplimentary things must be replaced by others; there must be no lack of dignity. The process of refinement must not cause one to assume an attitude of superiority. He must not be so thoughtful of himself that he is thoughtless of others.

It is obvious that the quest for self-improvement should not be simply for the sake of appearances. The outward charm of the personality must be reflected in sincerity of heart and mind. The selfish trait which exists in nearly

all people, to a more or less degree, must be subdued. Any desire for the admiration of others must be tempered to the point where one will desire only the respect of others.

Success in the world does not come easily to many people. By the same token, the transformation of one's personality does not come about easily or quickly. There must be the honest striving for perfection. Failures must not discourage one's efforts to achieve. If the endeavor for the transformation is sincere, the personality will take on many distinguishing characteristics. It is inevitable that the one who seeks a higher level of life and the application of intelligence will acquire new and nobler qualities. Other people will sense these characteristics. Walt Whitman said, "All changes of appearances without a change in that which underlies appearances are without avail."

In dedicating one's life to a purpose such as we are discussing, there is manifested the reason for life and the natural expression of one's divinity. With perseverance we should adhere to the task we have assigned ourselves in bringing about the transformation. We will find that some of our decisions are incorrect; we will find that some of the things we wish to accomplish cannot be attained. The process may not be compatible with available hours and business and social activities. But if our ideal is worth while we will allow nothing to deter us in its achievement, and the result will be well worth every effort.

The Pattern in Practice

The process which we have outlined for ourselves must function easily and smoothly, and not cause us to appear strange to others. As we begin to realize our achievement, we will be proud of the technique we have used. We will know that we are not alone in our endeavor, that there are thousands of people trying to bring about a similar transformation in themselves. We will know that there are thousands who have accomplished this before us. Perhaps in our memory there linger thoughts of something we have read in ancient history in connection with the rites of initiation which had to do with

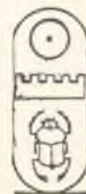
bringing about a change in the individual.

When establishing a new pattern for our lives we must be orderly in our procedure. There must be orderliness in our thoughts and in all we attempt to do. A co-ordinated life is the result of self-discipline. We carry on our endeavor because we feel an insufficiency or inadequacy. Within ourselves we may know how to proceed in our achievement. Helpful ideas can be gained from good literature. Helpfulness will be found in the philosophy offered by many schools of thought including the Rosicrucians. In our endeavors we will find that there is a transformation not only in mental activity and physical action, but also in *one's mode of life*.

Throughout the study of history we meet characters of remarkable substance, manliness, and womanliness, and their work and lives can be a lesson to us. But we should not try to imitate or emulate a brilliant world-personality. We can be only ourselves. To emulate another brings forth the interesting thought that should we succeed in the undertaking, we would only be another object of envy to people who are as we were. There are, however, admirable characteristics in many men and many women that we can adopt for ourselves. There is always the possibility that the transformation in our own lives may cause us to surpass the accomplishments of even those we would emulate.

The ennobling of our intentions increases our energy in bringing about a regulated life. Our efforts in bringing about the transformation must be natural and simple. After we have made our beginning we will carry it on unconsciously through the whole of life. We are sincere in all that we do. Our life has become one of action, for we have left behind daydreaming and wishful thinking.

From time to time we meditate upon what we have thus far achieved. Meditation brings new inspiration, and we know how best to approach the order of events of the following day. When during meditation we take stock of our capabilities and what must be done, we must not allow our thoughts to degen-



erate into brooding about ourselves. We must be severely critical in our personal examination, and react properly to it. Every thought and act should foster the ideal which is destined to transform our life. To reiterate, our lives must be regulated, our habits regulated, but we must not become slaves to a system of regularity. We can be natural in regulating our lives. We must lessen our personal limitations. At all times we must be under self-surveillance.

As we conquer old habits we outwardly exhibit our new character. Our power of will and determination grows stronger from regular use just as do the muscles of the physical body. In carrying out the process of our transformation, we will of necessity adopt a certain routine. Some people are averse to a routinized life, but they, too, will eventually bring about a transformation within themselves. Office life, business life, and the life of the industrial worker cannot go on without a schedule, without discipline. There must be a schedule for eating and sleeping as well as for working. Time must be created to read our favorite book.

We must be regular in our habits; we must create time to do necessary or desired things which are not a part of our habits. Faults impede our progress. We must recognize growing faults, and eliminate them. This is borne out in the autobiography of Benjamin Franklin, who put much stress on the correcting of faults. He said that the only way to rid oneself of faults is to acquire habits contradictory to them, and there should be no procrastination.

Oftentimes we do not recognize our own faults. A well-meaning friend renders us a service when he points out a fault. If a friend tells us that we endlessly bore and irritate people by talking about ourselves, we must recognize the fault and begin to rid ourselves of the habit. In achieving our transformation there must be self-control, self-confidence, self-discipline.

We seldom if ever have exactly the desired environment and circumstances in which to achieve our purpose. We can make the most of what we have, however. We must not be like those people who, living at the mercy of their nerves and imagination, sigh when they

hear of someone living the ideal life under ideal conditions. They feel that under the same ideal conditions they, too, would meet with success and every effort would be a pleasure. It is very likely, though, that these same people would fail in the ideal surroundings which they envision.

The more powerful our motives and ideals, the more we begin to exhibit our real selves. We learn to act naturally in our process of transformation. Almost invariably great men are as natural as children. We, too, can be great. Disraeli said, "Life is too short for us not to try to make it great." We must not allow ourselves to become paralyzed by thoughtlessness, habit, self-interest, self-defense, or emulation. There should not be exaggerated introspection in our concentration upon ourselves. Action is the remedy for brooding anxiety.

Do not look wistfully toward the future; do not be hesitant in action; do not look for a universal formula which will be applicable to all difficulties; and do not plan endlessly before taking a necessary step. Do not squander your precious resources. Substitute worth-while objectives for valueless ones. There is happiness in achievement. The personal responsibility involved brings a sense of elation. Most of our acts should be premeditated, and our actions speak louder than words. We should be guided by conscience and thoughtful planning. We should be devoted to our ideal. By its own nature, the ideal will prove to be magnetic and irresistible. One must visualize the ideal for which he is naturally predisposed.

Viewing New Aspects

All of the hundreds of systems and books dealing with self-improvement and achievement can be helpful, but it must always be remembered that the real transformation comes from within ourselves. Emerson said that within man is the wise silence, the universal beauty to which every part and particle is equally related. It is that which emerges from within us which helps us in traveling the Royal Road to knowledge, power, and happiness. Let us never live in a world of make-believe and allow ourselves to be tossed about

on the surface of things like a cork on the sea. The broad façade of our being which we display should not hide behind it doubts and uncertainties that jeopardize an inner peace.

Try to take a more impersonal view of life. Try to regard your life as you would a picture on a screen. Regard each experience in the light of discipline. In discipline you are given a glimpse of new unknown aspects of life. There are negative thoughts and conditions which you will find impossible to avoid, but you are not called upon to accept them or fear them; neither are you required to give them power. Conditions will not render them effective if you do not accept them.

In looking back over your difficult experiences, you will find that through them you have gained very real benefit in physical, mental, and spiritual development. You also have been made more aware of your limitations. As a result, you are a better and a more

valuable human being, even though you may not be a material success.

Thought must be given to the process of transformation. Thought is the fundamental force which shapes our destiny and the direction of our lives. It is an intangible force that acts as a cause to effects. Our thoughts are conditioned by our inner feelings, emotions, and moods. We cannot have one kind of thought in mind and expect to have another kind of environment. The two are related. We attract to ourselves those conditions which are predominant in the heart and mind. It is not what we wish, but what we feel within that is the attractive force which, like a magnet, draws conditions and things to us.

Transformation is not the fruit of a quiet, peaceful, uneventful and self-centered life. It is, however, the result of manifold experience, discipline, and development of one's innate potentialities, and ultimately brings inner peace.

The Moment of Decision

By ELSA F. ANGLE, F.R.C.



MAN will come to know that evil is only the shadow of the real. A change of position, an influx of light from other directions will reveal the weakness, and thereby will be removed the endangering aspect.

Man is forced into a higher mental altitude in order to recreate better conditions for himself. Never before has he found so much mental guidance and help. In fact he can hardly escape it, as higher teachings are brought to him from all directions. Whether he reads, or listens to

the radio, or attends a lecture or a sermon, he will find much substantial food for the mind, and it will provoke and stimulate an earnest desire to learn more of vital facts and truths which alone lead the way to conquer evil in its various forms.

We are definitely going forward and upward, though it is at a certain price, which each one pays according to his qualifications. The individual is challenged to take his stand and so give unmistakable proof of his position in this warfare between good and evil. It is his great privilege to enlarge the Light and so diminish the shadow.

PACIFIC NORTHWEST RALLY

Sponsored by the Vancouver Lodge, the rally will take place on September 13, 14, and 15. This is an opportunity for AMORC members to participate in inspiring initiations, informative lectures, and demonstrations—and good fellowship. To visit beautiful British Columbia is an additional treat.

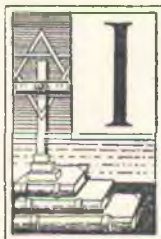
For further information, write to: The Secretary, Vancouver Lodge, 878 Hornby St., Vancouver, B. C.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

SCRIPTURE AS MYSTICAL LITERATURE



In the popular sense, scripture is looked upon as composed of those writings which convey to man the presence of God. Scriptural writings are provided as a means of directing man's thinking, his behavior, and of outlining the ultimate ends or purposes of life. They contain illustrative material in the form of history to present the experiences of other human beings at various times. They also contain regulations, rules, or laws that are meant to serve as the ultimate guide for man to live by. When scripture is accepted as the word of God, as it is in the case of some religions, then all that is considered scripture is assumed to have the dual nature of being illustrative of the human life, and as an injunction of the divine.

Scripture is also the means of providing inspiration to man. Much of the most inspiring scripture is in the form of poetry, or at least in prose form that borders closely upon the poetic style. Some of the most beautiful passages in literature are found in various scriptural writings, and these usually deviate from the more limited meaning of scripture in the sense that they are not entirely historical nor a series of injunctions, but are devoted purely to inspiration. These inspirational passages help man to face his various problems. They encourage him to continue under difficult circumstances to aspire to the worthy ends and purposes set forth in the scripture which he has chosen as a guide for his life.

Not all religions have an established scripture. In most religions, the importance of scripture varies. It may be merely a collection of literature prima-

rily of the inspirational type, or it may be a series of injunctions, sometimes very stern and severe in their implications. In certain religions, no organized scripture has ever been assembled. There is, in its place, merely tradition concerning the events in the life of the founder of a particular religion, and the ideals and ethics to which these adherents subscribe. The greater religions, at least those supported by the largest number of individuals—particularly Christianity, Islam, and Buddhism—subscribe to a definite scripture. Then there are religions that have grown out of these three for which a form of scripture has been written, adhering to a particular form of religious faith.

We can recognize a few specific things as constituting a criterion for scripture. First, there is the voice of authority that seems to be contained in all scriptural writings. Most literature that is accepted as scripture is dogmatic. One feels the voice of authority in all its parts, and that the writer was definitely convinced of what he wrote. Next, there is the phase of inspiration. Those parts of scripture that inspire humanity to live better, as we have already mentioned, are some of the most beautiful parts of scriptural writing. These are usually the results of meditations of individuals who have written down their experiences and their concepts. Then, scriptural writings are also marked with the idea of guiding other people. Unselfishness is usually expressed, and men find solace in scripture because it seems to be directed to them as individuals.

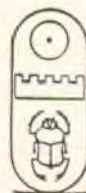
Last, but probably not of minor consequence, is the prophetic phase of scriptural writings. Many scriptures convey the concept that all knowledge is known by God, and that the scripture which man recognizes is a small part of the over-all knowledge of God that has been revealed to man. Actually, scripture, as it exists in many religions, is material that has been assembled by man. This article is not the beginning of a controversy on whether or not certain scriptural writings are divinely inspired, but it is reasonable to believe that when Paul wrote his letters to the various churches he had visited, and the writers of the Gospels wrote of the life of Christ as a matter of record and for

the information of other individuals, they had no thought of their writings ever becoming a part of the basic scripture of the Christian religion.

A study of the New Testament, the Old Testament, and the scriptures of Buddhism all indicate that the writings which became scripture were assembled many years after the time about which the scriptures were concerned. This does not lessen their authenticity. To the true student of mystical literature, this timelessness adds fascination. It shows that the scriptures that are accepted by religions today attempt not only to convey the divine inspiration to man, but to relate it to human experience such as could be common to anyone.

The Koran is probably the only example of scripture that was written by one man, and, from the very beginning, was written to be scripture. Mohammed felt that his inspiration and the divine guidance which he had was for the purpose of providing mankind with illumination. He therefore repeated the knowledge that he attained through inspiration, stating that his words were God's words as received by him, and would be the scripture of those who followed God as Mohammed enjoined them to live. While the earliest edition of the Koran now available dates a good many years after the life of Mohammed, there is every reason to believe, according to the best scholastic inquiry, that the Koran contains essentially the words that Mohammed felt the inspiration to reveal to those who would listen to him.

Regardless of the source of scriptural writings, or the means by which it reached the form in which it is available to us today, and regardless of what may be our religious beliefs, the human race has access to a great mystical literature. If man will turn to this literature and through it follow its injunctions to good living and its inspiration to help him upon his life's way, he will be able to benefit by the experience of others. Thereby he will place himself in a better position to relate his own inner self closer to God and to attain the true mystical experience of knowing God through the inner faculties with which each man is equipped.



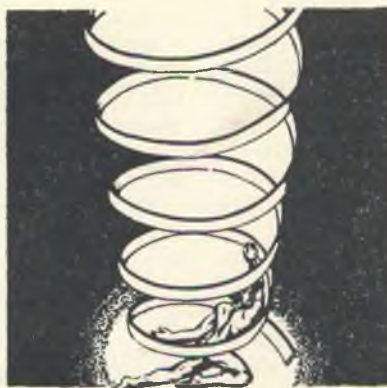
The Levels of Consciousness

By RALPH M. LEWIS, F.R.C.

THE expansion of psychology and its acceptance as a science have developed a confusion in terminology. This applies particularly to the mental and psychic processes. In fact, within recent times, a text has been written by an eminent authority on psychology, delineating this confusion of terms. In particular the word *conscious*, with its varying prefixes, is being interchanged in usage. We have, for example, unconscious, subconscious, foreconscious, co-conscious, and superconscious. In addition, there is the subjective. The definitions of these do not distinguish one from another in their use, as noted by a researcher upon the subject. Frequently, the same qualities are attributed to two different words, indicating a need for agreement on the terminology to express the ideas.

An interesting example has been cited with regard to the words *subconscious* and *unconscious*. It is evidently difficult for some authorities to distinguish between these two words, since often they are used synonymously. However, if one receives a blow on the head so as not to be able to respond to a stimulus, he is *unconscious* rather than *subconscious*. Freud, the noted psychologist, calls repressed processes "the unconscious." Such other eminent authorities as Prince and Janet call the disassociated processes "the subconscious." Still others say that the subconscious constitutes the unconscious processes of the mind.

Also, we have the term *superconscious*, as opposed to the subconscious. This implies that the former is above the conscious level and the latter below it—consciousness being a hierarchy or



gradation of states of sensitivity or awareness.

The unconscious can mean that the individual is unaware of a particular stimulus, as one who does not hear a sound. Such a person, though otherwise conscious, is *unconscious* of the auditory impression. The person is just not showing response to a particular set of stimuli.

Again, another may be unconscious in that he is anesthetized and is incapable of conscious response. However, the unconscious must in some manner produce stimuli to which there is a conscious response or else we would not have any knowledge of it. It is just as when man speaks of a state of nothing or the unknowable. If it has sufficient qualities to be discoursed upon and analyzed, then it is *something*.

Subjective and the Objective

Perhaps one of the commonest interchanges of terms is that of *subjective* mind and *subconscious* mind. Even we Rosicrucians, in our teachings, are guilty of ascribing to these terms at times a synonymity. This condition we shall correct as a progressive step. In doing this, we shall be in advance of many sources of information concerning this subject.

In the *Rosicrucian Manual*, in the glossary section, we find this definition of subjective mind: "The mind in man may not be dual—it may be but one mind manifesting in two distinct domains at times, or in two phases, but since the manifestations group themselves into two distinct classes, called *subjective* and *objective*, it has been common in psychology and especially in mysticism to speak of the mind as

being dual—subjective and objective.” Within this definition is the means of bringing about a better distinction between subjective mind and subconscious mind.

The objective mind is the consciousness of externality, that is, of the reality existing beyond self. It is an awareness—through our receptor senses, as seeing, hearing, feeling, and the like—of our physical and social environments. Without these faculties, objectivity or objective consciousness and the world it realizes would not exist. Objective consciousness could not exist independently of the vibratory impulses which act upon the nervous system and the brain. Are *consciousness* and *mind* synonymous? Is objective mind likewise objective consciousness? There is no mind where there is no consciousness. However, what men ordinarily call *objective mind* is the integrating of a number of mental faculties *with consciousness*, such as reason, memory, imagination, and perception. These faculties do not truly fall within the function of objective consciousness or objective mind.

From the philosophical viewpoint, when we reason, recollect or imagine, for example, we are *not* objective. The consciousness is introverted into the mental processes of the mind. It is then conscious only of the impressions which arise from within the brain itself. The ideas which we use in reasoning may have their origin in something previously perceived. However, the conception, the synthesis of the mind, the conscious combining of these ideas, as in the reason, is not an *objective* process. A mistaken conception among many students of mysticism and esotericism is that whatever we are conscious of, as something which is being reflected upon, is a state of objective consciousness. The object of our thought may have an external counterpart as, for example, a house which was seen the day before. Yet the realization of it later, as a recollection, is not a form of objective consciousness. It is not a function of the objective mind. We thus establish a limitation for the objective mind. Concisely defined, it is merely a perception of externality.

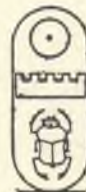
What, then, are we to call those attributes of mind, such as reason, will,

memory, and imagination? These must be called *subjective*. They are that which lies within the conscious mind itself. In fact, they are *behind* the objective level of consciousness. To use an analogy, it is like the actor who has been peeping through the drawn curtain at the audience. He, then, withdraws his gaze from the world outside, the audience and the theatre proper, to look upon the inner world, the stage and its properties *behind the curtain*. When he looks behind the curtain he is applying the same consciousness as when he was looking out at the audience but, figuratively speaking, that consciousness has been directed into a different realm. The consciousness that perceives sounds, for further example, is not a different consciousness from that which reflects upon an incident of memory. It is, however, a reorientation, a refocusing, of consciousness to the impressions arising directly within the mind, the mental processes themselves.

The subjective world is, therefore, *not an unconscious world*. A daydream is every bit as active a state of consciousness as when one concentrates on some moving object. We commonly call the subjective world the world of thought, the unreal one, as contrasted to the external. However, this is but an assumption that the physical world is real and that our thought world is the unreal one. Philosophers, for centuries, have made this a polemic topic. Some have ventured so far as to proclaim that thoughts are actually more real than those objects with which we people our world. We are not to discuss here any distinction between the noumenal and the phenomenal worlds but rather to emphasize that the subjective is also a *conscious* state. It is consciousness of a set of impressions having an immediate origin different from those of our objective faculties of perception. Consequently, the subjective mind is that aspect of the duality of mind that is concerned with impressions engendered by the mental processes themselves.

The Subconscious

The *subconscious*, in contrast to the above, constitutes those functions of mind of which we have no conscious-



ness in the same manner as we do objectively and subjectively. That of which we are conscious, objectively and subjectively, as the perception of a sound or the recollection of an event, dominates our consciousness for an interval. We cannot actually hear a sound and not realize that we are hearing it. If we listen, we are aware of what we are listening to. If we are reasoning on a problem, we know what we are reasoning about, whether we understand it or not. With the *sub-conscious*, however, the mind is engaged with certain elements, as impulses and sensations, which are not intense enough at the time to cross the threshold into either the subjective realm or the objective realm of our consciousness.

We may think of the whole of consciousness as being like a scale of vibratory energy or like the octaves of sound. Until certain octaves of the scale are reached, there is not had that discernment which constitutes subjective and objective consciousness. The degree of consciousness, the sensations of which it consists, must become intense enough to provoke subjectivity or objectivity, if we are to become aware of the impulses in the ordinary sense of realization. To use another analogy, let us think of a huge dam. On one side of this large dam is a dry canyon. As we look up at the huge retaining wall, we see that it, too, is absolutely dry. There is nothing to be perceived from the position where we stand to indicate the nearness of any water. Suddenly, water begins pouring down the front of the dam from outlets high up toward its top. This is our first realization of the water. It is the first time that it has made itself objective enough to attract the attention of our receptor faculties. The water that flows over the dam and down its face is the same water that was back of the retaining wall. The distinction is that one phase of its activity we could discern and another we could not. So it is with the sensations of consciousness; some spill over the thresholds into our states of subjective and objective realization, and some do not.

Does this seem paradoxical? How can we be conscious of something and yet not be conscious of it? Our physical

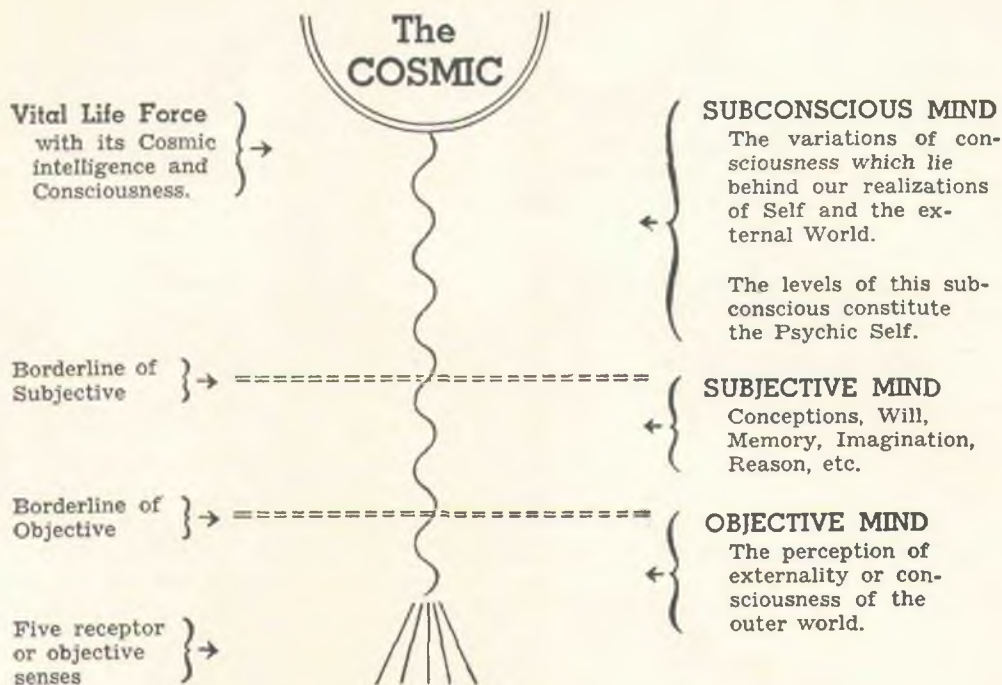
being, as our body and its configurations and the like, and also our thought processes are but a part of the entirety of *self*. If we take self to mean, as we should, the aggregate of our personality, then its consciousness is far more extensive than we ordinarily conceive of it. Within the depths of this greater self, then, are variations of consciousness of which the grosser or, to use a common term, the outer self has no awareness. The subconscious is below the level of normal consciousness, yet other functions and processes of self, our whole being, are aware of its sensations.

Vital Life Force

The vital life force, with which we are impregnated, is co-existent with an Intelligence. It is truly an Intelligence because this vital life force has an end which it strives to attain; that is, it is consciously, *responsively*, adjusting itself to achieve this end. This Intelligence the Rosicrucians refer to as the Divine Mind or Universal Cosmic Consciousness. In each cell and fibre of our being, the work of this Intelligence is being performed. It is at all times responsive to factors which oppose or further it. It endeavors to direct or to adjust the whole organism to become in harmony with the rhythm, the essence, of its own vital force. Thus this Intelligence directs the involuntary functions of our being as, for example, our circulatory and respiratory systems, and our digestive functions, over which we have little if any objective or subjective direction.

The consciousness of this Divine Intelligence consists of continuous sensations or impulses; these arise out of the performance of its functions. Some of them have endured for so many generations that they have acquired a form or pattern which is inherited. These patterns of behavior are more commonly known as the *instincts*. They are forceful enough to penetrate the subjective and objective states of mind, and the grosser or outer self realizes them and is stimulated by them.

This great subconscious is also graduated into levels of responsivity and function. At one end of the scale, or hierarchy, of manifestations and closest to the objective and subjective aspects



of mind are those impressions which we know as the instincts and emotions. It is at this point where the subconscious is more often brought into conflict with our thoughts, ideas, and habits.

Subjective but not Divine

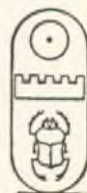
It is from this level that we are at times motivated by impulses, as desires, which when subjectively realized may distress us. We become confused because we have called the subjective *divine*, in the sense of a more exalted consciousness of our being. We, therefore, cannot comprehend how at times unconstructive and unwanted ideas can well up in the subjective or what we call the Divine Mind. If we by-pass the subjective, realize that it is not the most profound and spiritual essence of our being, we then free ourselves from this ambiguity and confusion.

In the mystical exercises, as expounded in the Rosicrucian teachings, students are obliged to penetrate deeply into the subconscious. They find it necessary to commune with the very foundations of self, the Absolute Mind, the Intelligence of each cell, in its purest state. Unless this is properly done, one may, in his meditations, actually advance no farther than the subjective.

In the subjective, one enters a realm of abstract thought which he may confuse with Cosmic Impressions. The same effect is had if one just goes slightly beyond the subjective into the fringe of the deeper consciousness which we call the subconscious. There again impressions may come forth which are not truly of the divine self or of the Absolute Intelligence. It is for this reason that the Rosicrucians in their teachings refer to *levels of consciousness*. Once we are successful in meditation in progressing through and beyond the subjective, the transition into the higher and purer states of the subconscious is accomplished more readily. It is like climbing a mountain. In the lower altitudes we may encounter a lot of forests and undergrowth which impedes our way. When we get beyond the timber line, we can more definitely see where we are going, and climbing may be easier underfoot.

The Great Harmony

The ecstasy of experiencing the deeper spiritual states of the subconscious is not always carried over into the subjective or into the objective immediately upon ending the period of meditation. The ecstasy, as a great harmony, is ex-



perienced just within the higher aspects of self. It is not realized consciously, in the ordinary use of that word. Upon our return to objective consciousness, this harmony may be realized only as a sense of great peace and rejuvenation. Later, or some time after the successful period of meditation, the subconscious stimulus may reach out into the objective mind and appear as an intuitive flash, as an inspired self-evident truth, and most constructive in its import. This break-through comes at times, as we all know, even without the subconscious stimulation that comes from meditation. However, the experience can be had much more frequently and be more beneficial to the whole of our integrated self by the voluntary practice of applying the technique as given by the Rosicrucian Order.

The following is offered as a summation of the distinctions between certain of the terms which we have considered:

Objective Mind:

Perception of externality—the outer world.

Subjective Mind:

Consciousness of impressions engendered within the mental processes themselves, as conception, memory, will, and so forth.

Subconscious:

That level of the whole stream of consciousness which lies behind our realization of self and of externality. It is more directly related to Cosmic Intelligence.



A SUMMER SPECIAL

The cost of book publishing continues to increase at every printing. Our members and friends will therefore be glad to know of this opportunity to purchase books at a special offer. The following books are in stock and may be purchased *separately* or at the *special summer price* given for *all three*.

Mystics at Prayer explains in simple language the reason for prayer, how to pray, and the Cosmic laws involved. It contains contributions from Hindu, Sufi, Persian, Hebrew, and Christian mystics. Well bound, printed in *two colors*. \$1.55, postpaid (11/1 sterling).

The Technique of the Master is a guide to inner unfoldment. It embodies the newest and simplest explanation for attaining the state of Cosmic Consciousness. Cloth bound. Yours for only \$2.00, postpaid (14/4 sterling).

The Book of Jasher was withheld from the Bible. Why? Here is an *actual photographic reproduction* of an eighth century translation of this magnificent work, page for page, line for line, unexpurgated. Bound in original style. \$2.50, postpaid (17/10 sterling).

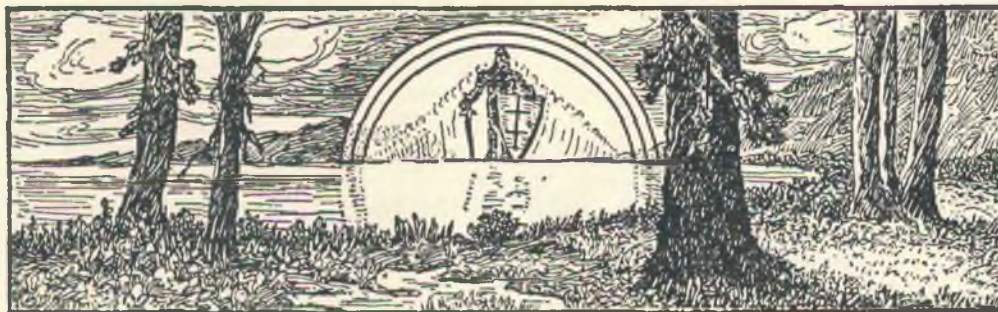
You may order any one of these books *separately*—however, if you order *all three*, the combination may be had for the *special reduced summer price* of only \$5.45 (£1/18/11 sterling).

THE ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park

San Jose, California, U.S.A.

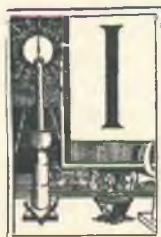
**The
Rosicrucian
Digest
August
1952**



‘The Martyrdom of Francis Bacon’

By LAWRENCE H. EWELS, F.R.C.

Past Master, Francis Bacon Chapter, London



IN setting out to prove the innocence of Francis Bacon regarding the charges of “Bribery and Corruption” which ended his public career, the author of this extensive but readable book reveals many facts surrounding Bacon’s life which are of considerable interest to Rosicrucians. Mr. Dodd has drawn information from a wide variety of sources, including the official records of both Houses of Parliament, to show convincingly to any unprejudiced reader that England’s most brilliant Lord Chancellor was the victim of an infamous plot to which even James I himself contributed. The corruption in high circles in those days boded ill for any man of principles and integrity.

The book opens with a reconstruction of a banquet held at York House, London on January 22, 1621, in honour of Sir Francis Bacon’s sixtieth birthday. The guests on this occasion consisted of the literati of the age, and the author explains some of the Masonic etiquette which was evident during the evening. Among the guests was Ben Jonson, the poet laureate, who proposed the toast. His poem in honour of the illustrious chancellor is shown to contain words and phrases which convey an esoteric meaning highly significant to a Freemason and quite understandable to a Rosicrucian.

A week after this august gathering, King James invested Bacon with the

coronet of St. Albans. Thus Bacon took his seat in the House of Lords as Viscount St. Albans. He had been made Baron Verulam in 1618, and before becoming an officer of the Crown had served in the House of Commons for nearly thirty years. However, we read of a growing unrest among several of his contemporaries who in the course of their base careers had been thwarted by Bacon. These include such men as Sir Edward Coke who became Leader of the House of Commons; his deputy, Sir Lionel Cranfield; Sir James Ley, an obscure attorney connected with the Buckingham family; and Dean Williams whose machinations enabled him to climb to the chancellorship over Bacon’s ruin.

The facts of these men’s activities and those of their hirelings leave no doubt regarding the infamy of their plot. They gradually acquired the help of the Duke of Buckingham, the King’s Favourite, on whom the King relied to acquire money for the Court pleasures. The graft involved in the selling of titles and the obtaining of prominent posts was indeed brazen in those days. When the net finally closed, there was no one in a powerful position who had sufficient moral courage to expose the schemers, and King James himself actually commanded Bacon to plead guilty for the sake of State security. In short, to have told the Public the whole story would have implicated the Crown through Buckingham’s complicity, and Bacon respected the monarchy above all.



Public condemnation was thus averted until the next reign, when Charles I was beheaded.

Behind the Mask

Of special interest to Rosicrucians is the tracing of Bacon's early travels in Europe—at the instigation of Queen Elizabeth. Here he met the Heads of Secret Orders and Societies connected with the Albigenses of Southern France, movements whose lore and rituals reached back to the mystics of Egypt, India, Arabia, and Greece. Thus he went to "Damcar" and to quote from this book: "Not only did he come in contact with the Illuminati, Gnostics, and Mystics—isolated leaders of wisdom in hiding from creedal tyranny—but he became intimate with French scholars who were then initiating a Renaissance of Learning in France founded on Greek thought." At the age of about sixteen he was initiated into the Knights Templars Order. (How faithfully did history repeat itself in 1909, when Dr. H. Spencer Lewis was received by the Rosicrucian Hierarchy in Europe for the purpose of reviving the Order for the English-speaking World!)

When Bacon returned to England he founded the secret Rosicrusse Literary Society and, shortly afterward, the Rosicrucian College, embodying principles learned on the Continent. Thus he held together a circle of scholars and writers who assisted him in his plans for the "advancement of learning" which was envisaged in his "Universal Reformation of the whole, wide World" which, with the Rosicrucian Manifestoes, he

had published in Germany. This group of scholars enabled Bacon to lay the foundation of English instead of Latin as the cultural language. This he achieved with his prolific works of prose and with his plays written behind the mask of *Shakespeare*.

This book is not primarily concerned with the Bacon-Shakespeare question, but among the interesting matters brought to light is the fact that Shakespeare's play *Henry VIII* contained a historical inaccuracy which, however, was fulfilled by an event in Bacon's life five years after William Shaksper's death! Briefly, the play tells how four peers attended on Wolsey to demand the relinquishment of the Great Seal of the Realm, whereas only two did so according to history. The two extra peers of the play, however, were actually among the four who were sent to Bacon for the same purpose in 1621. The Stratford actor could not have known this!

In conclusion we are impressed by the references the author, Alfred Dodd, makes to the large works of W. Hepworth Dixon, a barrister of almost a century ago, who had access to the Chancery Court records and who examined the background of Francis Bacon's sudden fall from high office. However, the need remains for more investigators, legally qualified and suitably placed, to examine and uncover sufficient evidence to clear this great Englishman's name of all shadow of doubt for all time.

Alfred Dodd, author. Publishers: Rider & Co., 47 Princes Gate, London SW 7. U. S. A. Distributor: Ulric Nisbet, 116 E. 72nd St., New York, 21.

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Meditation Periods are invited to participate in, and report on, the following occasion. The time is Pacific Standard Time.

OCTOBER 16, 1952 8:00 p. m.

Arrange in advance for a few uninterrupted minutes at this time. Mark this date upon your calendar. While benefiting yourself, you may also aid the Hierarchy.

In reporting to the Emperor, please indicate *your key number* and the last monograph received, as well as *your degree*. It is also kindly requested that your reports do not contain other subject matter.

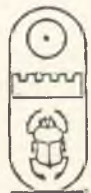
***The
Rosicrucian
Digest
August
1952***

Great Initiation

Miss Carli Andersen, former esteemed Grand Secretary of the Jurisdiction of Denmark and Norway, recently passed through transition, having attained an age in the late nineties. Soror Andersen was a woman of much talent, having a brilliant mind. She visited America early in the twentieth century and was most active in assisting the late Imperator, Dr. H. Spencer Lewis, in the re-establishment of the Rosicrucian Order, AMORC, in the Western world. She was known as a great humanitarian as well, having given of her professional services during World War I in the hospitals in Europe.

For many years, and until recently, she devoted her time to the promotion of the Rosicrucian Order in Europe and particularly in the aiding of the Grand Lodge of AMORC in Denmark. The Grand Master, Arthur Sundstrup, of the AMORC of Denmark states in informing us of her transition: "Her departure calls before the mind's eye her great unselfish efforts, not only in behalf of humanity at large, whom she served during her long life as a nurse, but also in behalf of our Order, to which during the greater part of her life she devoted all of her concentrated energy and interest." SO MOTE IT BE!

I know this world is ruled by Infinite Intelligence. It required Infinite Intelligence to create it and it requires Infinite Intelligence to keep it on its course. Everything that surrounds us—everything that exists—proves that there are Infinite Laws behind it. There can be no denying this fact. It is mathematical in its precision.—THOMAS ALVA EDISON



The Truth About Vitamins

By DR. H. SPENCER LEWIS, F.R.C.
(From the *Rosicrucian Digest*, December, 1937)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

ONE of the most valuable and fascinating contributions to therapy in recent years has been the study and investigation of that mysterious element in life known as "vitamins." It has led to the successful treatment of many strange and serious maladies, and it promises to revolutionize some of our long-established ideas and beliefs regarding the nature and cause of disease.

But like every other discovery or investigation in the field of medicine, the early announcements of the few important facts that have been found in regard to this matter have been seized by quacks and charlatans, by advertising specialists and manufacturers of patent medicines and other patented concoctions. Today, the word *vitamins* is being grossly misused and commercialized, and pretentious claims that are absurd and ridiculous are being presented to the public in the form of popular advertising. Already we hear about vitamins in tooth powder, hair tonics, facial creams, face powders, food tablets, medicinal capsules, corn cures, nail polishes, and what not.

Certain manufacturers claim, without the least embarrassment to their consciences, that they are putting vitamins A, B, C, D, E, and F into various preparations which they claim are specific remedies or applications for various things. To judge from the bland statements made by these advertisers, one would think that the chemist has only to rush into his stockroom of nature's bountiful elements, grab a bottle from the shelf marked *Vitamin A*, and sprinkle some of these vitamins



into his tooth powder or his food tablets or face cream, as one would grains of salt or some other small round pellets of great potency.

Radio advertisers talk so glibly, so freely, so positively, and so convincingly about the ex-

istence of vitamins in this, that, and the other thing, and how you can make miraculous and astounding changes in your body and your health, the color of your eyes and texture of your skin, by simply using their preparations, that many thousands of persons are tempted to believe that vitamins are the most scientifically known, positively identified, easily obtained, and efficiently applied element of medicine that the world has ever known.

Now, the truth is that no living human being has ever seen a vitamin or knows what a vitamin is or what it is composed of, or where it positively comes from, or just how it acts in the human body. It is a theoretical thing, given a theoretical name to accomplish something that is known only slightly, and yet is so full of possibilities that the field of investigation, analysis and study, is almost as great as the universe itself.

In giving you the facts about vitamins in this brief article, I am taking extracts from Rosicrucian records, recent Rosicrucian reports which I requested from our archives in Europe to compare with our own records here, and from the latest scientific findings on the part of research scientists and medical experts here in America. The article is not intended to institute or constitute a hoped for reform in the

use of advertised remedies, for probably many thousands of readers of this magazine will continue to go to drugstores, to special food stores, and elsewhere, to buy advertised preparations solely because of the claim regarding vitamins. I believe, however, that a majority who read my statements will modify any tendencies they may have had in this regard in the past.

It may be interesting to state briefly and in a nontechnical manner, how "vitamins" as a non-identified thing were discovered. For many years those scientists devoted to the study and analysis of chronic and unusual physical ailments were divided into two groups as far as two ailments were concerned. One group was attempting to find a cure for rickets, and another group to find a cure for beriberi, and similar conditions. It was finally found by one of the groups that certain forms of diet or certain elements in the diet of a person threatened with rickets, or suffering from its early stages, would bring about a cure or prevent the development of rickets.

Those who had been specializing in the chemical analysis of food and the proper diet for the prevention of disease, the creating of health and the cure of certain conditions, had come to an agreement many years ago that something more was necessary for our health and life and vitality than certain definite amounts of pure carbohydrates, proteins, and fats. These three elements, so to speak, were unquestionably necessary for the energy, material growth, and reconstruction of waste tissue in the animal part of the body of man and animals, but it was undoubtedly true that something more than these things was necessary in a physical, chemical sense in the diet of all animals to maintain what is generally called *normal health*.

Electronic Energy

The Rosicrucian records state that back in 1799 and through the early part of the 19th century, or approximately from 1820 to 1835, experiments were made in Rosicrucian laboratories in Switzerland and in England to determine the so-called electronic necessities in the building up of the vitality of the human body. Of course, the

Rosicrucians have always contended that the health of the body depended not only upon the chemical or physical elements of food and water but also upon the electric or electronic or vibratory energy which the Rosicrucians call *Nous*. Unfortunately, for many years the so-called science of diet or food study assumed that if we took into our bodies through food and water a certain number of chemical elements that were of the earth, and breathed into our lungs a certain amount of oxygen, a correctly balanced and healthy normal physical body would result. The specialists engaged in this study almost wholly negated or overlooked that more powerful element and almost intangible quality that is really the source of all life. Another group working upon the mystery of beriberi came to the same conclusion, namely, that a form of diet slightly different from that administered to those suffering from rickets would prevent a development of the condition and bring about a cure.

A careful chemical analysis of the foods administered for the treatment of both of these conditions failed to reveal any special chemical element that was known or recognized, and yet there was unquestionably something in these foods that was constructive and curative for certain conditions.

Experiments upon small animals revealed that unless certain types of food were included in their diets, the animals lost weight and finally died. It became known, however, that the mysterious and unknown elements that were of great importance in addition to carbohydrates, proteins, and fats, existed in small amounts in milk. Later on, it was discovered that this same peculiar quality or mysterious element was found in substance extracted from the yolks of eggs or from butter or buttermilk. Still later on, it was found that in the oils of some fish there existed this strange element. The Rosicrucian records state that those in our organization working upon this same problem discovered that the principal elements for the correct chemical and vitalizing composition of the body were those which existed in milk or products of milk, eggs, and certain creative oils in animals, all of which contained a



creative, vitalizing element used by the mother animal to feed and nurse its young.

I find nowhere in the scientific reports on the part of investigators outside of our organization that they had come to this important conclusion or had even given it any consideration. It meant that the real difference between the form of food given by the mother from its own body to its young, as compared with other foods, consisted of some element that God and Nature purposely created in the body of the mother to nourish, strengthen, and protect its young from disease.

This probably explains why so many of the various forms of artificial foods for babies, advertised as substitutes for mother's milk, have never been wholly successful except in two classes of cases, namely, where a little of the mother's milk could be given to the child occasionally, though not enough to completely nourish it, or where the child was born so extraordinarily healthy that the creative elements in its body, accumulated there prior to birth, carried it over through the important and serious months of infant existence after birth, despite the lack of these elements in the mother's milk. It probably explains, too, why the very best substitute for mother's milk is a form of more or less raw milk or unpasteurized milk from a good and healthy animal, especially a cow. But the danger to an infant in substituting raw milk for the pasteurized milk of a cow lay in the fact that the milk from the same cow could not always be guaranteed, and the milk was often too rich in other elements for proper digestion in the stomach and intestines of the little child, and therefore had to be diluted and treated in accordance with special formulas prepared by specialists in infant feeding.

However, it gradually came about that the scientists working upon the study and analysis of this unknown and mysterious vital element in certain foods, gave a name to the thing they were looking for—the thing they had never found and knew nothing about. This name for this vital element was the word *vitamin*. At first they thought there was only one such element, but as their researches revealed that cer-

tain physical conditions required certain different types of food, they came to the conclusion that there were a number of different forms of this mysterious element, and so they created a classification of vitamins beginning with "A" for the first one, "B" for the second one, and so on. Today [1937] we have vitamins A, B-1, B-2, C, D, and E.

The Rosicrucian research workers, however, did not allow themselves to wander away from their early fundamental principles of recognition of an electronic, magnetic, Cosmic element in life that was as important, if not more important, than the purely chemical elements of the earth, all of which also have in them many of the Cosmic energies. Therefore, they decided that this strange and unknown element in foods must be little cells of some kind containing electronic or Cosmic energy. They compared the invisible and unknown mysterious cells to little globules of "Nous." They did not adopt this idea as a fact because they were sensible enough to know that "Nous" could not be confined to or within a little cell. But they did believe that some Cosmic energy penetrated and concentrated itself within some certain elements of the liquids that the mother animal passed on to her young.

I find that the Rosicrucian investigators have not yet completed their studies and analyses of this mysterious element, and they have not permitted themselves to give any definite name to this element, allowing such indulgences to others. All this reminds us of the name of "ether" which scientists have given to an unknown, unseen, intangible, and undiscovered quality in the atmosphere. Despite all of the scientific, as well as popular, talk about "ether" and the things that it is responsible for in life, including the movement of radio waves, light waves, and sound waves, no one has yet ever proved that there is such a thing as "ether": some scientists have actually denied that this theoretical and artificially named thing exists. We may safely say the same thing about so-called "vitamins."

It is interesting to note, however, that the eminent scientists outside of our organization working on this matter have made one very valuable contribution to the investigation, which con-

firms some of the early Rosicrucian principles. It was discovered by the scientists that some of the foods that naturally contain vitamins could be strengthened in their vitamin content or nature by applying ultraviolet radiations upon the food. This led to the discovery that "irradiation" with ultraviolet light could awaken or quicken or establish in various foods certain elements which had been named *vitamins*. And it was discovered that these vitamins could be awakened and quickened in the human body through the application of this ultraviolet light, especially if the foods in the body were exposed to the rays of the sun and particularly to the spectrum color of violet or to that section of the spectrum containing the ultraviolet radiations.

This at once confirms the Rosicrucian principle that the vital element for which these scientists have been searching is in some way associated with "Nous," or with Cosmic energy of some form. The word *irradiation* used above has already been seized by the quacks and advertising specialists, and we find that word now being used to describe many new concoctions or improvements in concoctions. Many women are actually buying certain face creams and skin lotions because they are claimed to have a degree of "irradiation" in them or about them and few indeed know what is meant by this term.

Caution Recommended

Today, we find vitamin preparations being sold in drugstores and some of these are undoubtedly worthy of recommendation. Capsules made from fish emulsions or oils claiming to have Vitamin D in them have become popular and are recommended by many physicians. It would be possible for me to go into a lengthy explanation of what each one of the vitamins from A to E is supposed to do and probably will do in the improvement of the health, skin, and blood of human beings, but I do not want to give such descriptions because many persons may be tempted to buy preparations claimed to contain these vitamins expecting them to produce remarkable results.

Vitamin preparations should not be used except upon the recommendation

of a licensed, recognized physician. They know better than anyone else what vitamins will do and will not do, and in what kind of preparations or foods they can be found. For proper prescription and efficiency, the physician should be well acquainted with his patient and should have an opportunity to determine correctly just what the patient needs or does not need. There are altogether too many remedies being sold in drugstores and pharmacies because of popular advertising and used by individuals who should not use them, simply because they have not consulted a proper authority. Some of these advertised remedies may do more harm to an individual wrongly using them, or an individual who should not use them, than any good they could possibly do.

In general, however, I will say that Vitamin A is found mostly in mammalian liver, in fish liver oils, and in eggs. A fair amount of Vitamin A is also found in fresh green vegetables and cooked green vegetables and in some forms of wheat, while the lowest amount is found in potatoes. The B element is found mostly in yeast and in legumes. Vitamin C is found mostly in fresh green vegetables and in some fresh fruits, with none at all in lean meats. Vitamin D is found in fish liver oils and only a slight trace of it in milk, butter, or cheese unless these food elements have been treated by irradiation or the ultraviolet rays. Vitamin E is found mostly in fresh or cooked green vegetables, in eggs, and in some forms of wheat, with none in fresh fruits.

Only a physician can tell you which vitamins you need, and why and how. However, as I have already said, no one knows exactly what a vitamin is, or precisely what it does, and it is something that cannot be easily and truthfully added to concoctions of all kinds for all purposes. So beware of foods and tablets and other preparations which claim to be rich in vitamins. The use of vitamins and the talk about them has become so profuse and so popular that like many another good thing that is still in the earliest stages of investigation, it is being overdone and used as a means of very profitable commercialism.





IT has been pointed out many times that Egypt speaks to us most directly through the pictured form. A religious attitude which considered life beyond this one to be a continuation of it led its holders to make a similar preparation for it. Thus has been preserved an almost complete record of daily activity in detail.

For four weeks in June and July, the Rosicrucian Egyptian, Oriental Museum showed in its San Jose Art Gallery a series of reproductions of ancient Egyptian sculpture. These reproductions were the work of Joseph Lindon Smith, an American painter and muralist, who accompanied many archaeological expeditions to Egypt for the purpose of making on-the-spot reproductions.

The artistry of Dr. Smith is likely to be little thought of, since he was wholly concerned with exactly transferring on to the canvas the stone and its incised image. He has done this so well that one instinctively accepts the idea that these exhibits are actually stone-slabs framed. The exhibit was so arranged that from the gallery door, one met first the art of the 4th, 5th, and 6th dynasties—making up the old Kingdom (B.C. 2620-2408).

Outstanding in this group is the limestone bust of the first vizier of Chephren, Prince Ankh-Haf. This representation of the work of a 4th dynasty artist must have reminded visitors of the fact that the sculpture of this dynasty was the result of a long, long process of development, and that the best artists were striving for personal likeness. Prince Ankh-Haf cannot have been other than a genuine and warm-hearted individual whom we should

have delighted to call *friend* if the artist's representation of him is true.

The Middle Kingdom group is represented by a relief of Sesostri I of the 12th dynasty. This is particularly interesting in that the Pharaoh stands between the gods Horus and Amon-Ra. That immortality is one of the gifts of the gods is evidenced by the presentation of an ankh cross by the gods.

Among the more numerous reproductions of the New Kingdom, embracing the more familiar events of the 18th dynasty, there is an unusual scene from the Feast of Opet. Here an altar is displayed with the star goddess Seshat on one side and the figure of the Pharaoh on the other. This Pharaoh is really Queen Hatshepsut in male attire—the wife of Thuthmose II. She acted as regent for the young Pharaoh, Thuthmose III. Her domineering nature and her zest for rule, however, did not suffer her to be content for long in the role of regent. She achieved full power and ruled successfully for some twenty years with peace and prosperity for Egypt. The temple she caused to be erected for herself is one of the most elaborate and imposing ever built. It was called *Deir el Bahari*, and in dioramic form has been reproduced in the East of the Supreme Temple of our Order in San Jose.

This exhibit of paintings of ancient Egyptian sculpture attracted widespread attention and comment, for whether viewed as history or art it was exciting and satisfying. On June 29, the Consul General of Egypt, Hussein Zulfikar Bey, spoke to a large gathering about Egypt's place in history, and during the convention recently concluded, our Museum curator, Frater James C. French, made the exhibit the subject of an informative and inspiring talk. Both of these talks took place in the gallery,

with Artist Smith's reproductions as a stimulating and realistic background.

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Soror Mona Wainwright, who confesses that she finds this department of the *Digest* interesting, lives in England—only some thirty miles from Stonehenge. It lies near one of the bus routes she often takes into London. In her letter she enclosed an account of a new radioactivity test designed to determine the age of Stonehenge. Using a process developed by Prof. W. F. Libby of the University of Chicago, to find the age of material by measuring its radioactive carbon content, gentlemen of the Department of Prehistoric Archaeology of Edinburgh, in association with officials of the Ministry of Works, took a quantity of wood carbon found in a ritual pit on the site of Stonehenge and made an extensive examination. Their conclusion, according to the news story in the *London Daily Telegraph*, is that the earliest phase of Stonehenge lies probably between 2123 B.C. and 1573 B.C.

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In March of this year, *La Rose-Croix*, the French Rosicrucian magazine, made its first appearance. Although edited and printed in France, under the supervision of Mlle. Jeanne Guesdon, Grand Secretary, it is in format the same as the *Rosicrucian Digest*. It is in every way a worthy addition to the family of Rosicrucian publications and will undoubtedly meet with the favor of the French-reading public. Mlle. Guesdon and her staff are deserving of heartiest commendation.

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Three RCU students lay claim to having been the first to arrive for this year's session—and with almost equal justice. All three have been declared first and so everyone is satisfied. The

students are Ramon Garavito from Colombia, Dorothy Johnston of British Columbia, Canada, and Phyllis Bick of the state of Washington.

Two sorores from different parts of Indiana were Park visitors in early June. They were Soror Mollie Hester of Indianapolis, and Soror May Hume of Mexico, Indiana.

From Harmony Chapter in Melbourne, Australia, Frater A. Culph, chapter chaplain and bulletin editor, journeyed to Rosicrucian Park for a day's conference with various staff officers. On his way to England for some weeks, Frater Culph intended to visit several lodges on the east coast of the United States before going on to England.

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After many months abroad, mainly in Scandinavian countries, Soror Alice Appell is once more in San Jose. Convention visitors interested in the activities of The Children's Hour were happy to see Soror Appell once more at work with preschool age youngsters. The many friends of Soror Appell who are abroad will be pleased to know of her safe arrival and of her immediate efforts to be constructively active again. When all of the experiences of her months abroad have come into satisfactory focus, Soror Appell will, we hope, say something in print in her own behalf.

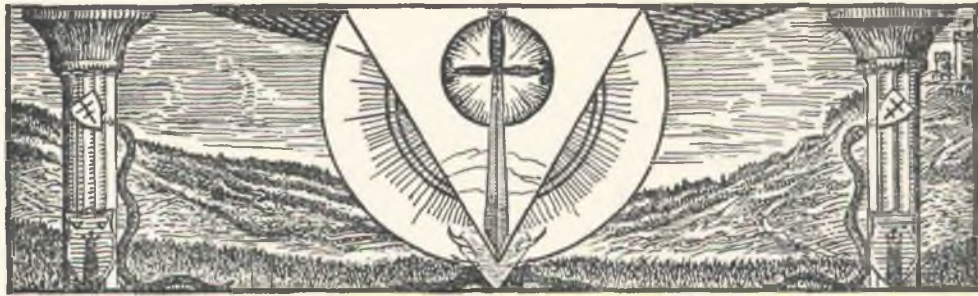
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Mr. and Mrs. Rodman Clayson will be bearers of congratulations and good wishes from the Grand Lodge at San Jose when they attend the Pacific Northwest Rally at Vancouver Lodge on September 13, 14, and 15. Rally chairman, J. Leslie Williams, extends a hearty welcome to all visiting members and local members in that area.

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The worst obstructionist in any community is not the man who is opposed to doing anything, but the man who will not do what he can because he cannot do what he would like to do.—J. L. LONG





Concerning the Created Heaven

By JACOB BOEHME (1575-1624)

(Reprinted from *The Aurora*, translation by John Sparrow—italics by translator.)



THE true *heaven*, which is our own proper human heaven, into which the soul goeth when it parteth from the body, and into which *Christ our King* is entered, and from whence it was that he came from his Father, and was born, and became *man* in the body or womb of the *Virgin Mary*, hath hitherto been *close hidden* from the children of men, and they have had many opinions about it. . . .

Men have always been of the opinion that heaven is many hundred, nay, many thousand miles distant from the face of the earth, and that God dwelleth only in that heaven.

Some *naturalists* or artists have undertaken to measure that height and distance, and have produced many *strange* and *monstrous* devices. . . .

But when this had given me many a hard blow and *repulse*, doubtless from the spirit, which had a great longing yearning towards me, at last I fell into a very *deep melancholy* and heavy sadness, when I beheld and contemplated the great deep of this world, also the sun and stars, the clouds, rain and snow, and considered in my spirit the *whole* creation of this world.

Wherein then I found to be in all things, *evil and good*, love and anger, in the inanimate creatures, *viz.* in wood, stones, earth and the elements, as also in men and beasts. . . .

But finding that in all things there was evil and good, as well in the *elements* as in the creatures, and that it went as *well* in this world with the wicked as with the virtuous, honest, and Godly; also that the *barbarous* people had the best countries in their possession, and that they had *more prosperity* in their ways than the virtuous, honest, and Godly had.

I was *thereupon* very melancholy, *perplexed* and exceedingly troubled, no Scripture could *comfort* or satisfy me, though I was very well acquainted with it, and *versed* therein; at which time the devil would by no means stand idle, but was *often* beating into me many heathenish thoughts, which I will here be silent in.

But when in this *affliction* and trouble I elevated my spirit (for I then understood very little or not at all what it was), I *earnestly* raised it up into God, as with a great storm or onset, wrapping up my whole heart and mind, as also all my *thoughts* and whole will and resolution, *incessantly* to wrestle with the love and mercy of God, and not to give over, until he blessed me, that is, until he *enlightened me with his holy spirit*, whereby I might *understand* his will, and be rid of my sadness. And then the spirit did break through.

But when, in my resolved zeal, I gave so hard an assault, storm and onset upon God, and upon all the gates of hell, as if I had more reserves of virtue and

power ready, with a *resolution* to hazard my life upon it, (which assuredly were not in my ability *without* the assistance of the spirit of God), *suddenly*, after some violent storms made, my spirit *did break through* the gates of hell, even into the innermost birth or geniture of the Deity, and there I was *embraced* with love, as a bridegroom embraceth his dearly beloved bride.

But the greatness of the triumphing that was in the spirit I *cannot express*, either in speaking or writing; neither can it be compared to anything, but to *that* wherein the life is generated in the midst of death, and it is *like* the resurrection from the dead.

In this light my spirit suddenly saw through all, and *in* and *by* all the creatures, even in herbs and grass it knew God, who he is, and how he is, and what his will is: And suddenly in that light my will was set on by a mighty *impulse*, to describe *the being of God*.

But because I could not at once apprehend the *deepest* births of God in their *being*, and comprehend them in my *reason*, there passed almost *twelve* years, before the exact understanding thereof was given me.

It was with me as with a young tree that is planted in the ground, and at first is young and *tender*, and flourishing to the eye, especially if it comes on lustily in its growing: But [it] doth not bear fruit at once; and though it blossoms, the blossoms fall off; also many a cold wind, frost and snow pass over it, *before* it comes to any growth and bearing of fruit.

So also it went with this spirit: The first fire was but a *seed*, and not a constant lasting light: *Since that time* many a cold wind blew upon it, but the will never extinguished.

This tree was also often tempted to try whether it would bear fruit, and shew itself with blossoms; but the *blossoms* were struck off till this very time, wherein it standeth in its first fruit, in the growth or vegetation.

From this light now it is that I have my knowledge, as also my *will, impulse and driving*, and therefore I will set down this knowledge in writing according to my gift, and let God work his will; and though I should *irritate* or enrage the whole world, the devil, and all

the gates of hell, I will look on and wait what the LORD intendeth with it.

For I am much too *weak* to know his purpose; and though the spirit affordeth in the *light* to be known some things which are *to come*, yet according to the outward man I am too weak to comprehend the same.

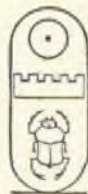
But the animated or *soulish* spirit, which qualifyeth or uniteth with God, that comprehends it well; but the *bestial body* attains only a glimpse thereof, just as if it lightened: For thus presenteth itself the innermost birth or geniture of the soul, when it teareth through the *outermost* birth or geniture in the elevation of the Holy Ghost, and so breaketh through the gates of hell; but the outermost birth presently *shuts* again; for the *wrath* of God bolteth up the firmament, and holds it captive in its power.

Then the knowledge of the outward man is *gone*, and he walketh up and down in an *afflicted* and anxious birth or geniture, as a woman with child, who is in her travail, and would *always* fain bring forth her child, but *cannot*, and is full of throes.

Thus it goeth also with the bestial body, when it hath *once tasted* of the sweetness of God, then it continually hungereth and thirsteth after this sweetness: But the *devil* in the power of God's wrath opposeth exceedingly, and so a man in such a course must *continually* stand in an anxious birth or geniture; and so there is nothing but fighting and warring in his births or genitures.

I write this not for mine own glory, but for a *comfort* to the Reader, so that if perhaps he be minded to walk with me upon my *narrow* bridge, he should not suddenly be discouraged, dismayed and distrustful, when the gates of hell and God's wrath meet him, and *present* themselves before him.

When we shall come together *over* this narrow bridge of the fleshly birth or geniture, to be in yonder green meadow, to which the wrath of God doth *not* reach or come, then we shall greatly rejoice at all our damages and hurts which we have sustained; though indeed at present the world doth account us for *fools*, and we must suffer the devil in the power of God's wrath to



domineer, and to rush and roar over us: It should not trouble us, for it will be a more excellent *reputation* to us in the other life, than if in this life we had worn a royal crown; and there is so very *short a time* to get thither, that it is not worth the being called a *time*.

Now Observe:

For the *true heaven* is everywhere, even in that very place where thou standest and goest, and so when thy spirit apprehendeth the innermost birth or geniture of God, and presseth in *through* the astral and fleshly geniture, then it is *clearly* in heaven.

But that there is assuredly a *pure* glorious heaven in all the three births or genitures aloft above the deep of this world, in which God's being, together with that of the holy angels, riseth or *springeth up* very purely, brightly, beauteously and joyfully, is *undeniable*, and he is *not* born of God that denieth it.

But Thou Must Know,

That the place of this world with its innermost birth and geniture uniteth or qualifyeth with the heaven aloft *above us*, and so there is one heart, one will, *one God, all in all*.

But that the place of this world is not called heaven, and that there is a firmament or fast enclosure between the *upper* heaven above us, hath this understanding or meaning, as followeth.

The upper heaven compriseth the two kingdoms, that of *Michael*, and that of *Uriel*, with all the holy angels that are *not fallen* with *Lucifer*, and that heaven *continueth* as it was from eternity, before the angels were created.

The other heaven is this world, in which *Lucifer* was a king, who kindled the outermost birth or geniture in nature; and that now is the *wrath* of God, and cannot be called God or heaven, but *perdition*.

Therefore the upper heaven closeth itself so far in its outermost birth or geniture, and reacheth so far as the *wrath* of God reacheth, and so far as the government or dominion of *Lucifer* hath reached, for the corrupted or perished birth or geniture cannot comprehend the *pure*.

That is, the outermost birth or geniture of this world cannot comprehend

the outermost birth or geniture of heaven *aloft* above this world, for they are one to the other as the life and the death, or as a *man* and a stone are one to the other.

Therefore there is a strong firmament or enclosure between the *outermost* birth or geniture of the upper heaven, and that of this world; for the firmament between them is *death*, which ruleth and reigneth everywhere in the outermost birth in *this* world, and this world is so bolted up therewith that the *outermost* birth of the *upper* heaven cannot come into the outermost birth of this world; there is a great cleft or gulf between them. Therefore in our outermost birth or geniture we cannot *see* the angels, neither can the angels dwell with us in the *outermost* birth of this world; but in the *innermost* they dwell with us. . . .

The second birth of this world standeth in the life, for it is the *astral* birth, out of which is generated the *third* and holy birth or geniture, and therein love and wrath *strive* the one with the other.

For the second birth standeth in the seven qualifying or fountain spirits of this world, and is in all places and in all the creatures, as also in man: But the Holy Ghost also ruleth and reigneth in the *second birth*, and helpeth to generate the *third* holy birth or geniture.

But this third birth or geniture is the clear and *holy heaven*, which qualifyeth or uniteth with the heart of God without, distinct and above all heavens, as one heart; also they are the one heart, which, as an *almighty incomprehensible* God, holdeth and beareth up or sustaineth the place of this world, and holdeth the devil captive in the outermost birth in the anger-fire.

And out of this heart JESUS CHRIST, the Son of God, in the womb or body of the Virgin Mary, went into all the three births or genitures, and assumed them really, that he might, through and with his innermost birth or geniture, take the devil, death and hell captive in the outermost birth, and overcome the wrath of God, as a king and victorious prince; and, in the power of his geniture or birth in the flesh, press through all men.

And so by this entering of the innermost birth of the heart of the heaven

of this world into the *astral* and outermost, is JESUS CHRIST, the Son of God and of *Mary*, become the Lord and King of this our heaven and earth, who ruleth and reigneth in all the three births or genitures over sin, the devil, death and hell, and so *we with him* press through the sinful, corrupted and outermost dead birth or geniture of the flesh, *through death and the wrath of God* into our heaven.

In this heaven now sitteth our King JESUS CHRIST, at the right hand of God, and encompasseth or surroundeth all the three births, as an almighty Son of the Father, who is present in and throughout all the three births in this world, in all corners and places, and comprehendeth, holdeth and beareth up or sustaineth all, as a new-born Son of the Father, in the power, and upon the seat or throne, of the once great, mighty, potent, and now expelled, accursed and damned king Lucifer, the devil.

Therefore, thou child of man, be not discouraged, be not so timorous and despondent; for if thou sowest in thy zeal and earnest sincerity the *seed of thy tears*, thou dost not sow it in earth, but in *heaven*; for in thy astral birth thou sowest, and in thy animated or soulful birth thou reapest, and in the kingdom of heaven thou possessest and enjoyest it.

While thou livest in this struggling or *striving birth or geniture thou must* buckle to, and suffer the devil to ride upon thee; but so hard as he striketh

thee, so hard thou must strike him again, if thou wilt defend thyself. For when thou fightest against him, thou *stirrest up* his wrath-fire, and destroyest his nest, and this is then as a great *combustion*, and as a great strong battle maintained against him.

And though thy body may suffer pain, yet it is much worse with him when he is vanquished, for then he roareth like a lion that is *robbed* of her young whelps, for the fierceness and wrath of God *tormenteth* him; but if thou lettest him lodge *within* thee, then he groweth fat and *wanton*, and will *vanquish thee* in time.

Thus thou hast a real description of *heaven*: And though perhaps *thou* canst not in thy reason conceive it, yet *I can* very well conceive it; therefore consider rationally and seriously what God is. . .

I know very well that the word concerning the three births* cannot be comprehended in *every man's heart*, especially where the heart is too much *steeped*, soaked or drowned in the flesh, and bolted or barred up with the outermost birth.

But I cannot render it otherwise than as it is, for it is just so; and though I should write *mere* spirit, as indeed and truth it is no other, yet the heart understandeth *only* flesh.

*Note: Boehme, the God-taught shoemaker, is said to have had two distinct illuminations (rebirths) by means of the divine light: the first gave him an insight into nature; the second, a realization of the oneness of all. He recognized then his external or physical birth as being from both the internal and the spiritual (nonphysical) worlds.—EDITOR.



EASTERN CANADA RALLY

The Toronto Chapter is preparing to hold a Rally on September 13 and 14. It will be known as "The Eastern Canada Rally." The officers are extending invitations to all active members within reasonable traveling distance, and do hope that each and every member makes a special effort to attend the Rally and to become acquainted with the membership of the Toronto Chapter. Also, invitations are being extended to all members in the United States, particularly those who live nearby and have easy access to the Toronto Chapter, such as the members in the states of New York, New Hampshire, Vermont, and New Jersey.



Cities Eternal

What is the city but the people?—SHAKESPEARE



BETWEEN the Tigris and the Euphrates, so long ago as to leave the time unrecorded, there rose on the plains between the Akkadians of the north and the Sumerians of the south the city of Babylon called by its inhabitants Bab-ilu, the gate of the god.

Its history was a long succession of builders and destroyers. Each time it fell, a leader arose to rebuild it greater than before, until the mighty Cyrus laid it low in 538 B.C. Herodotus tells us that at the time of his visit it was an exact square, and that its size and magnificence were such that no other city could approach it.

"In the middle of the precinct sacred to Jupiter, whom the Babylonians called *Bel-Marduk*," Herodotus continues, "there was a tower of solid masonry . . . upon which was raised a second tower, and on that a third, and so on up to eight. The ascent to the top is on the outside, by a path which winds round all the towers. When one is about half-

way up, one finds a resting-place and seats, where persons are wont to sit some time on their way to the summit. On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned with a golden table by its side." This was the temple nightly visited by the god Marduk to whom it was dedicated. Marduk was, according to early Akkadian creation-texts, the creator, and his temple was one of the first works of creation.

Three times Bab-ilu rose and four times fell as builders and destroyers succeeded one another. There were Sargon, the Akkadian, and Hammurabi, the giver of laws. There were Tiglath-Pileser and Sennacherib. There were the famous women, Semiramis and Nicotris. There were Nebuchadnezzar, the founder of the Babylonian Empire, and Belshazzar who saw the handwriting on the wall; and finally, there was Cyrus, the Persian, who brought about its destruction. As Cowper, the poet, wrote, "'tis pleasant, through the loopholes of retreat to peep at such a world."



Can You Explain This?



IN Richmond, Virginia, lives Mrs. C. D. Fonda. Mrs. Fonda has a horse known as Lady Wonder. Lady Wonder has abilities commonly called *psychic*. People come from many places to see her, ask her questions, test her powers.

The question may be, "What is my name?"; or "Where do I live?"; or "What color are my eyes?" On an alphabetical device, Lady Wonder pushes up letters with her nose. The

letters spell out her answer to the question. Rarely is she wrong, not even when a man asked, "What is my name?" and she spelled "Richard F. Dempewolf."

Sometimes Lady Wonder breaks off her answers by spelling out, "I've got to go now; dinner's ready."

Mrs. Fonda stands by but gives no prompting. Lady Wonder just seems to have a sixth sense?

Popular Mechanics for March, 1952, considered Lady Wonder's gift. Can you explain it?



TRADITIONAL DESIGN

Above is a partial view of the Lodge room, or Temple, of the beautiful new edifice recently erected by the Grand Lodge of Indonesia. It conforms to the symbolism and orientation of all Rosicrucian Temples. These Temples thus constitute fraternal homes for AMORC members in whatever land they may be visiting. There is a friendly familiarity about them all. The architecture of the Temples commemorates the Egyptian origin of the Order as related in its traditional history. The coloring, lighting, and art design are not arbitrarily selected, but rather they express age-old mystical and philosophical principles—lessons imparted in color and form.

(Photo by AMORC of Indonesia)

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MAKE YOUR OWN PROPHECIES

WHAT lies beyond the veil of the present? How can you anticipate and prepare—for the future? Learn how to see the future develop logically and **intelligently** out of the present—out of the things happening today in and around you.

COSMIC CONSCIOUSNESS

THERE is a superconsciousness. It is an attunement with the Infinite Mind. Learn how man may sense and know the order of this universe of which he is a part. Make your life conform to the Cosmic plan. Learn the nature and way of developing Cosmic Consciousness.

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HOW does color affect your life? What colors irritate—or are harmonious? How can we mentally attune with colors? How are the harmonious complements of colors accomplished? What is **the mystical law** of color attraction?



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Wellington: Wellington Chapter, I.O.O.F. Hall, Norman Spencer, Master, 65 Farnham St.

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San Juan: San Juan Chapter, 1655 Progreso St., Stop 24, Santurce. Ana Palmira Vivas, Master, Box 8203, Stop 22, Santurce.

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VENEZUELA

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Caracas:* Alden Lodge, Calle Norte 11, Carmen de Ulecano, Master, Apartado 4479, Correos Del Este.

Maracaibo: Cenit Chapter, Avenida 4, No. 94-63, Elio Soto Martheyn, Master, Carabobo Calle 94, No. 2A-38, Apartado 713.

* (Initiations are performed.)

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